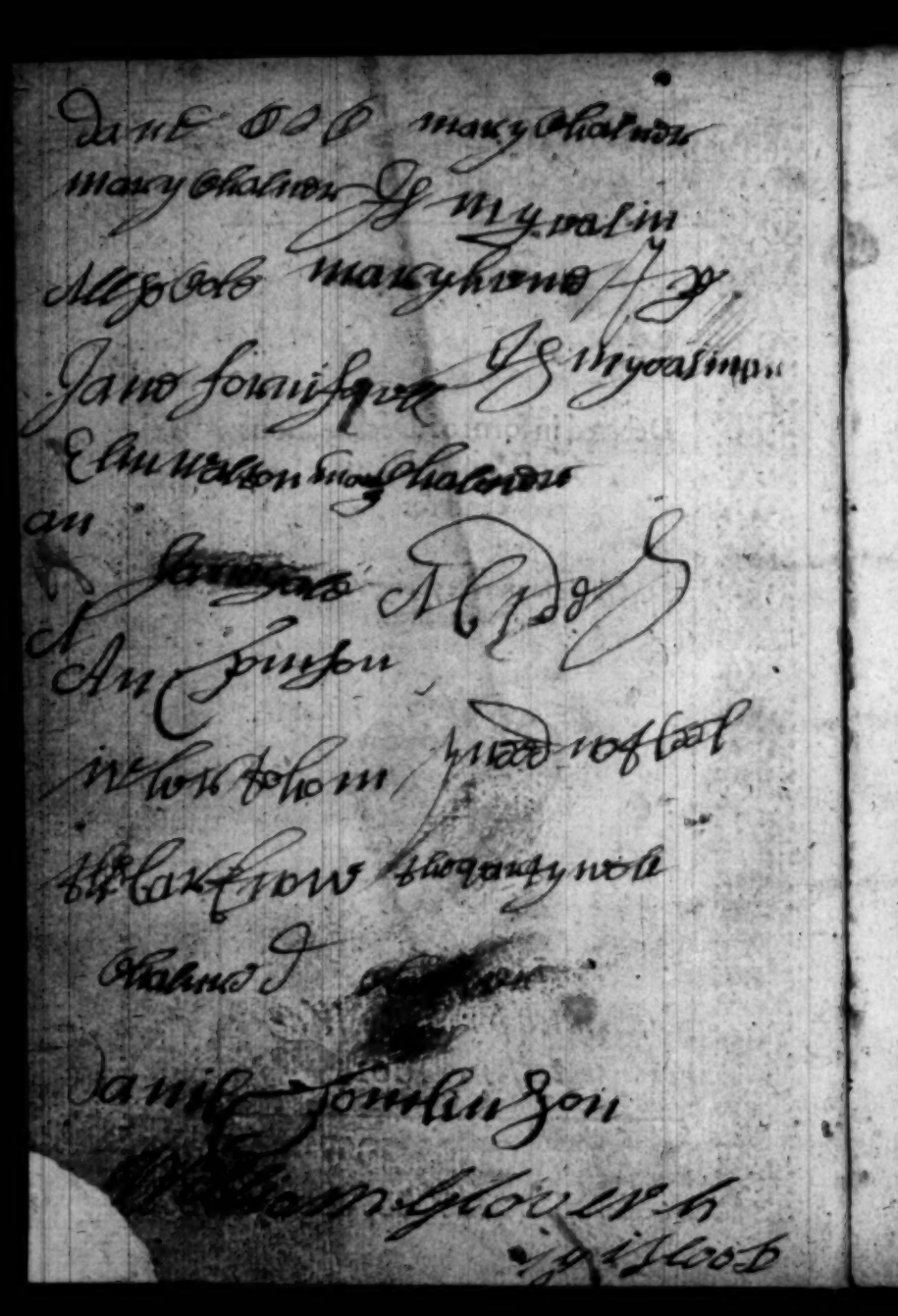
# Paradoxes Against common Opinion:

Debated in form of Declamations in place of publique censure:

Onelie to exercise yoong Wittes in difficult matters.

LONDON
Printed for Simon Waterson. 1602.



# For Pouertie.

*Declamation, 1.*

## *That it is better to be poore than Rich.*

CONsidering for what, and against whome I am to speake in your presence, I haue great occasion to feare, and withal to request, that credit and fauour shoulde haue no more meanes, to blemish and obscure truth on your partes; then may innocencie and simplicitie on my behalfe, by bringing and conducting ye into the apparant light; For minding to commend such things, as are blamed and hated by most part of men, it will be almost impossible for me to escape displeasure in the matters themselues, which of each one, and at all times haue beene loued, esteemed and cherished aboue all other things. But one thing that herein giueth me some comfort, is, that among the wise and vertuous, the number whereof are dailye without comparison farre lesse (albeit much more esteemed) then the bad and ignorant, I shall escape vnblamed. Wherefore I need not be dismaied, if I find few professors and friends, for praising matters so good and

honeſt, when my aduerſarie findeth greater aduantage, for extolling ſuch things as are euill and pernitious.

Nowe becauſe the principall point of my cauſe, conſiſteth in letting ye vnderſtand, the eſtate and valew of ſuch matters, as I ſtand for: I deſire ye to wiſh him, who would turne ye from the knowledge heerof (as pretending not to know, that the well skilde in letters, haue (for the moſt part) been poore and needie perſons:) To cal to memorie the life of *Valerius Publicola*, *Menenius Agrippa*, as alſo the good *Ariſtides*, who died all ſo poore, as they were faine by almes to be buried. Hee may remember likewiſe, *Epaminondas* king of *Thebes*, in whoſe rich houſes & Pallaces (after ſo many faire victories and noble deedes of armes by him perfourmed) was found but one poore ſtraw-bed or baſe mattreſſe, for to put in his Inuentory. He may bee mindfull alſo of *Paulus Aemilius*, *Attillius Regulus*, *Quintus Cincinnatus*, *Cato Elius* and *Marcus Manlius*: whoſe noble hartes were more cõmanded by want; then the height of worldly fortunes. And who knowes not, that loue of pouertie had ſuch power ouer the good *Abdolominus*, that to be ruled thereby, hee refuſed the moſt riche and abounding kingdome of *Sydonia*, he being elected by the people of the Countrey, to be gouernor thereof?

Heerein appeareth ſufficiently, the great number of moleſtations and trauailes, hidden vnder the vaine ſplendor of riches, and the aboundance of honours hidden in the beautiful boſome of pouertie: honors well knowne and vnderſtood by the Poet *Anacreon*,

to

to whom it happened, that hauing been two whole nights togither without any reſt, troubled with continuall deuiſings, how he might keepe from theeues, and imploy the fiue talents of golde which *Polycrates* had giuen him: at length, to deliuer himſelfe from this perpetuall moleſtation, and returne to his former happineſſe, he brought backe the faire Talentes to the Tyrant, with ſuch wordes as one of his ſorte might very well vſe, and notwithſtanding hee was poore and indigent, yet he refuſed thoſe thinges ſo highly accounted on. It is certaine, that hee whoe hath alwaies liued poor in this world, hath no greefe or ſorrowe when he departeth from it: for it is to bee conſidered, that hee leaueth this earthlie life more contented and ioyfullie, then he that by the meanes of riches, hath therin endured long time of pleaſure.

As for my ſelfe, I neuer ſaw one that was poore indeed, who at his death deſired to be better ſtored. O chaſte and humble pouertie, wheron, as on a moſt firme rocke, was builded (of olde) the Churche of God. Pouertie, architectrix of great citties & towns: inuentreſſe of all Artes and faire ſciences, alone without any fault or reproch: Triumphant in very great excellence, and worthy of all honour and commendation. By thee was the Philoſopher *Plato* eſteemed ſo deuine: *Socrates* ſo wiſe, and good *Homer* ſo eloquent. By thy meanes was erected the Empire of the great *Romaine* people, and to be briefe, how much for other things thou art to be loued ſingularlie: yet for this one reſpect art thou highlie to be praiſed, becauſe apparantlie thou makeſt knowne, who (among friends) are the feigned and counterfeit. Wherfore

I say, that such as forsake and reiect thee, ought to be shunned as a sauage beast, & chased from euery one: considering that in refusing thee, he repulseth the mistresse of all goods, & excellence of the spirit of man.

That this is true, howe many persons haue beene seene (by the meanes of honest want) to be brought to all modesty, humility, chastitie, prouidence, and lastlie to ioy in that, which false phylosophy, by long time and continuall studie, could hardly at any time bring to memorie. If mine oath might vrge ye to beleefe, I durst affirme before ye, that I haue seen some in their worldly felicities, more furious, than euer was *Orestes*, more proud, then *Athamantis*, more voluptuous & libidinous then *Verres* or *Clodius*: who soone after by some inconueniences being brought to pouerty, became in one instant chast, courteous and so debonaire, as not so much as the very shadow of their bodies, but appeered to be affable and gratious. And neuer did so much the gainesaiers of this vertue, no not in the honesties of morall philosophy, for it is a thing very certaine, that shee could neuer performe like worthy deedes, as our good pouertie hath doone; I beseech ye consider, what a mistresse in her house she hath alwaies beene, to forbid, that (where she soiourneth) sloth, prodigalitie, gouttinesse, luxurie, with such like mishapen and detestable matrones should haue any harbour. Whersoeuer she sheweth her selfe, it behoueth pride to bee gone with all diligence; neuer must enuy haue any place there, such trumperies and abuses she scattereth from her aboades.

But may it please ye to vnderstand (Gentlemen) where-

whereon they ſo much affected to riches and couetouſneſſe of money, doe ground themſelues, which in all ſeaſons hath beene held for the greateſt ruine and deſtruction of men. They ſay, that ſuch is the inclination of our ſpirit. I would demand of them, what ſocietie haue the ſpirits of men, being of their owne nature diuine and celeſtial, with earthly ſuperfluities, becauſe nothing elſe is gold or ſiluer, then the very excrement of the earth? where finde they, that any one of them who were highly wiſe, would euer place riches in the number of thoſe thinges, that truely ought to bee called goods? Vnhappy thornes, which brings ye ſuch greefe in the gathering, which with ſo many warme teares, and ouer-bitter ſighs, ye leaue loſt and diſſipated: and with ſuch paines and anguiſhes, ye cauſe to be guarded and tended.

*Seneca*, an author of great reputation, ſaide: That the man is greatly to be commended, whoe prizeth earthen veſſels as much as if they were of ſiluer: but much more praiſe deſerueth he, that eſteemeth veſſelles of golde or ſiluer no more then if they were of earth. So in truth, if we conſider well the condition of theſe ſo highly beloued riches, we ſhall find them naturally to be ſuch; as in diſpending or employing them, they cauſe nothing elſe but trouble and torment. And thinking to keepe them ſafe and ſure vnder key, neuer the more eaſie benefite is receiued thereby: but oppreſſions of ſuch care, as we cannot but repute our ſelues ſimple ſubiects, and ſeruants to them. For this it is, that our God, of infinite wiſdom and bountie, calleth the poore moſt bleſſed: & who euer gaue ſo much fauor to pouertie as he? in imita-

tion of whom, many (I thinke by him inſpired) haue buried their goods, fearing leaſt themſelues ſhoulde be buried in them.

And briefly e to diſcouer the pleaſure of theſe riches. If we deſire them, to haue a ſumptuous ſtable of horſes, double and ſingle, Courtals, ambling and trotting Geldings, Iennets, *Hungarian*, *Barbarian*, *Turkiſh*, and other horſſes of excellence: let vs conſider, that the horſſe by nature is a fantaſticall beaſte, night and day eating the goods of his maiſter, yet for all that neuer ſatisfied; a lofty and a couragious beaſt, bread and nouriſhed vppe for warre, to whom ſomtimes their needes but a wiſpe of ſtrawe, to affright him with a ſhadow, which endangers the ouerthrow of his maiſter. A beaſt, that oft times will not obey the bridle or the ſpurre, and without the meanes of well ordering and managing, will fall into a thouſand bogges or quag-mires. How many daungerous alarmes, and ſpoile of Countries (cauſed by the vnhappie incurſions of the *Gotthique*, *Vandalian*, *Hunnes*, & *Daniſh* horſes) haue the noble kingdoms of *France*, *Italie* and *Spaine* receiued: whoe but for this helpe, had neuer beene enterprized vppon by thoſe barbarous Nations? What damage yeerely doe the poſte horſes, not only to riders for offices and benefices: but likewiſe to Princes and Lords, who ſomtime (for their pleaſure) deſire to winne ground in haſt? I neuer looke on them, that ſo boldly place their affection in horſes, and who without any reaſonable cauſe, ſo affect and keepe them, but I ſay to my ſelfe: betweene him that loueth, and the thing beloued, it behoueth there ſhould be ſome ſimilitude and reſemblance

blance, otherwise such an appetite should neuer bee ingendred, nor could these two so well agree togyther. Seeing then that rich men are so immesureably affected to their horsses, as they can thinke on no other pastimes in the world, but to send to buy them at *Naples*, in *Turkie*, in *Almaigne* and *Spaine*: it must needes be esteemed, that they holde some dispositon agreeing with the horsses, participating with some strange and brutishe nature. And not to be silent in other discommodities which horsses bringeth, as well in the field as the Citty: first of all, if they trot, they will breake their reynes: and if they amble, they are ready to stumble and fall, hazarding thy ouerthrow, or perishing some member of thy body. Beside this, as saith the great *Alfirtocus*, and many good Authors of Escuyrie: the horsse is subiect to more diseases then a man. So let me leaue ye, to bethinke on such other greefes and vexations, which horsses daily bring vnto ye.

If we see into the pleasure of the rich, concerning the beawtie of their Cabinets, garnished (amonge other iewels) with pointed diamonds, Rubies, Topazses, Emeraldes, or other beautifull stones: wee may at this day perceiue by proofe, that the price and valew of pretious stones, consisteth only in the affection of very wealthy persons, or in the smooth language of the abusers that sell them, the reputation and esteem of them, being subiect to the incertitude and variety of opinions. That it is so, the *Agath* which now is of so slender prize, was of olde had in great reputation with *Pyrrhus*, who kept one as most deere and pretious. The Saphire, because it resem-

bled the faire colour of Heauen, was wont to bee in very high account: nowe it is of little esteeme, and helde as a slender iewell. The Diamond was neuer by our elders greatly prized: now ye see howe it is reckoned and valued. The Topaze was in good credit with Ladies, but now at this present (for what occasion I know not) it is reputed the simplest iewell one can weare. And who knowes not in what dignitie the Emerald should be? Now ye see how it lies complaining on Fortune,

Thou wilt tell me, that it were good for one to be rich, that he may bee decked in faire and sumptuous garments, finely cut and framed after diuers fashions. Thou art very sottish and simple if thou perceiuest not, that such braueries bring thee perpetuall sollytude and molestation; for hauing gotten garmentes of these sorts, thou must so often rubbe, wipe, brush, fold, vnfolde, alter, amend, ayre, and such like qualitie else beside, to keepe them from spots & moaths, wherein thou maiest apparantly note and expresse deepe vanity, that thou wilt couer thy body, which is made of nothing but dirt and slime, with purple, silke, gold, and other curiosities.

Some good drinker, would desire money, to see his sellers full of the best and most delicate wines, as of Balme, Arbois, wine of Orleance, Rosetta, Muscadels, Bastardes, Malmesies, Corsa, Greeke wine, Vernacula, Romania, and others, which are not heer to be nominated. These were good for thee, were it not that thou forgettest the discommodities which drinke bringeth, and to be drunke. For wine (according as *Plato* holdeth) was in manner sent down here beneath

beneath by the Gods, to inflict punishments vppon men, and to take vengeance on their offenses, making them (after they be become drunke) to kill & murther one another. For this cause *Androcides* aduertised *Alexander*, that wine was the bloud of the earth, and he ought to guard himselfe well in the vse thereof. This counsell beeing not well obserued by that great Emperour; in his intemperance hē slewe his most deere *Clitus*, burned the Citty of *Persepolis*, stabbed his Phisitian, committing many other filthie and infamous deedes of excesse. Wherefore was it, but for this, that the *Carthaginians* forbad wine to theyr souldiors and houshold seruants, and to such likwise as held any estate of gouernment in their Common wealth, especially during the time of their authoritie and office in the Citty.

*Leotichus* being desired to tel the reason, wherfore the *Spartanes* (by his commandement) were so sober in drinking wine: answered, that he did it to deliuer them from trouble, in consulting with other nations touching their owne affaires. *Cyneas*, Ambassador to *Pyrrhus*, whose sweet tongue was so much esteemed by euery one, and of so great profit to his Prince, being one daye in *Auara*, beholding the exceeding height of the countrey vines, in smiling merely, thus spake. Good right had such a mother, to be hanged on so highe a Crosse or Iibbet, because she brought forth such a dangerous childe as wine was. Should one wish riches, to haue great troopes of fat cattell, store of wooll or corne: to see his court ful of fowles, his doue-cotes well bred and haunted, Turtle doues in cages, Peacocks, Phesants, Turky hens, with other

kinds of excellent fowle choisly kept vppe? I thinke that the great number of these seuerall kindes, serues but for venison to the Fox or Wolfe, or else their rapine, that haue not the meane to compasse the like: the pleasure whereof may be called somewhat beastlie, because it is nourished among beasts.

And as for fowles, what are they (if not kept as a pray for foxes, Cats, and Weasels) then are they viands for hunters, the spoile of gardens, and destruction of Garners? Can one imagine like vexation to this beastly delight? for one paultry egge, what cry, what cackling and noise heare we for so smal a thing: albeit it were good, as some doubt it is not. For who knowes not by experience, cheefly by the testimony of Phisitians, that the new laide egge subuerteth the stomach, and when it is not new, it corrupteth and hurteth it? What shal I say of the Turtle doue, whose sorrowfull note brings such griefe to the hearer, and to the eater, such appetite to fleshly concupiscence? What likewise shall I say of the Pigeon? whose noise neuer ceaseth day or night, which breakes her maysters head, and beside, fileth the fairest houses? And as for her hoarse note, I finde it nothing inferiour to that of the Peacock, in matter of annoying and bad sound: sauing that the Peacocks crie is more mighty in terrour, euen as it were to affright the deuils. I beleeue the man that brought them into this countrey, had much more regard to his belly, then to the quarrels and disturbing of neighbours, to disgrace the couerture of houses, and spoile of so many well manured and pleasant gardens.

Some good supposer may say, that riches serue for

a pleaſant & recreatiue life. Becauſe if I haue wealth, I can make good cheere, I can behaue my ſelfe merilie, and entertaine companies of moſt excellent Muſitians, that ſhall make me paſtime, and take from me all offending irkeſomneſſe. Let mee aduertiſe thee, that in muſicke is not to be receiued one onely good or honeſt pleaſure; becauſe it is naturally vaine and diſſolute. That it is ſo, Saint *Athanaſius* Biſhop of *Alexandria*, a man of very profounde knowledge, to the reading of whoſe bookes, Saint *Ierom* moſte inſtantlie exhorteth vs: chaſed muſicke foorth of the chriſtian Church, becauſe it too much weakned and ſoftned mens ſpirits, making them inclined and diſpoſed to all worldlie pleaſures and laſciuiouſnes: beſide this, it increaſed melancholie in him, that was firſt by nature ſurprized therewith. Saint *Auguſtine* had neuer any will at all to proue it: the *Egyptians* blamed it, not ſo much for being vnprofitable, as dangerous and damnable. *Ariſtotle* moſt highly hated it, when it hapned him to ſay: that *Iupiter* neuer could ſing or play on the harpe. *Phillip* of *Macedon* very much blamed his ſonne *Alexander*, becauſe he ſaw him giuen too much to muſicke, and ſawe him (one time among other) take too great pleaſure in ſinging melodiouſly: who would then wiſhe great ſtore of goods, to employ them in ſuch a fantaſticall ſtudie?

Who would deſire riches, for the paſtime of hunting, hawking, and other manner of chaſing ſportes? the chaſe is no recreation at all, that a ſtudious or a vertuous ſpirit ſhould followe: for whoſoeuer will well reſolue himſelfe thereof, ſhall finde it an exer-

cise of crueltie, a sport for desperate people, and (if I durst say so) for mad men. This pastime was first inuented by the *Thebanes*, a nation beyond other most cruell and beastlie: nor was it had in any vse, but among the most barbarous, such as were the *Idumæans*, *Ismaelites* and *Philistines*. For the truth heereof, looke in holy writ, if any one of the good Patriarches was euer a hunter? We read somwhat of *Caine*, *Esau* and *Nemrod*: but this was the cause why Saint *Augustine* held, that the said *Esau* was reckoned among the nũber of sinners. According to which opinion, the chase was forbidden to Preests in the *Milevitane* councel, albeit that decree at this day is little accoumpted of.

VVherfore thinke ye the fabulists feigned *Acteon*, to be turned into a Hart as hee was chasing? but only to let vs vnderstand, that the ouer-earnest & immeasureable loue borne to that exercise, with the consuming of goods bestowed thereon: makes the hunters in the ende not onely beastly, but euen horned altogither likewise. For proofe and example of this daungerous pleasure, I am to tell ye, that not manie daies past, a maruellous faire yong Gentlewoman, accoumpted of greatest trust where she dwelt, so soon as her husband was risen early in the morning to goe on hunting: receiued the iniurious companie of hir secret friend, with whom she had greater pastime, not forsaking her bedde, then the hunter could haue in midst of the fieldes, where he pursuing some horned beast, himselfe (without thinking thereon) was at home turned into a masque of the same fashion. Poor and miserable huntsmen, let me in curtesie tell ye, to what end serues this great affection ye beare to sauage

beasts,

beasts, but to make ye continuallie haunt the woods and forrests, where ye likewise become sauage and brutish, ready oftentimes to breake your neckes in bushes or ditches. Take example I pray ye by *Viriatus*, he that by his prowesse conquered the kingdom of Portugall, and consider, how of a shepheard, hee became a huntsman, and from a huntsman, to bee a robber and theefe in the woods.

The youths that are tearmed nice-wantons, will neuer yeeld to mee, but that riches will serue to feast their Ladies, to banquet, daunse, vault, braue it, reuel all the night, and vse a thousand idle tricks of louers, wherein we see the wealthy youthes of these daies, most commonly to place their pleasure. Heereto I woulde not willinglie agree, were it not I imagine, what is doone in secret to Ladies: so that the loue of the very fairest, or most queint and finest Gentlewoman, is nothing else than a secret hidden death, a close contriued poison, incident to the spirite of the most sensible person that is. And for this cause, the *Egyptians* (willing to shewe loue portraied in euery part,) were wont to paint a snare or halter: signifiyng thereby (as I thinke) the miserable ende and condition, whereto poore louers are daily led, a passion too bitter to feele, that suddenlie making his entrie into the harts of men, departs againe very slow and slacklie: whence springeth afterward infinite fountaines of teares, sighes too piersing, anguishes and trauailes insupportable.

This was it that moued *Alcesimarchus Plautinus* to maintaine, that loue was the first inuenter of begging and the wallet, by reason (I thinke) of the in-

credible moleſtings and torments, which he loades his poore beggers withal, being as often preſent with him as abſent, & abſent as well as preſent: by means whereof he ſends them in the end (if they be not wel grounded) the bagge for their firſt ſalutation, and with a newe ſhirt or ſheet on their ſhoulder, to the hoſpitall, by foure horſes or bearers. And that loue is (of all torments) the moſt cruell in the worlde, it appeareth by the anſwere which *Apolonius Thianeus* made to the king of *Babilon*; concerning the paine he deſired to be inuented for puniſhing of an Eunuche, who was found with a gentlewoman his affected fauorite. Ye need not bethinke any greater perſecution for him (quoth the Philoſopher) then to let him liue: for I make no doubt (mighty king) if the fire of loue go forwarde in him, accordingas already it hath begun: ye cannot make him feele and endure a more cruell paſſion, nor may hee bee ſo tormented with what elſe ye can deuiſe. He ſhall finde himſelfe like the ſhippe, toſſed with contrary winds, himſelfe (by his owne procurement) euen like the fooliſh fly, ſhall burne and conſume in this flame: he ſhal burne when he is as cold as yce: he ſhall requeſt and refuſe in one ſelfe-ſame inſtant, and deſire as much to die as to liue. In theſe wordes *Thianeus* erred not a iot, if we could conſider, how greeuouſly *Salomon* was toiled and tormented with this loue, till men beheld him tranſported from all naturall ſence, and made a meere preuaricatour of the holy law.

If we ſhould ſeeke after this wicked money, to take pleaſure in many farmes, countrey houſes, enuironed with trim gardens and buildings, beſet with

cleere

cleere fountaines, Thickets, Arbours, Vineyardes, Meadowes, earable land, and other ſingularities: I ſay, ſuch things make vs often poore by ſlothfulnes, and vndoeth vs by ouer-lauiſhneſſe, inducing vs to greeuous offenſes, thorow many by-places, and behauiours that are ouer ſecret. That it is not vnlikely, let vs remember what *Cicero* wrote to his friend *Verres*, and we ſhall finde, that when he would well diſcipher and portrait to life (as it were) the libidinous acts of a Gentleman: that firſt of all he painted forth, the walks and pleaſures of countrey houſes and faire places, which accuſtomably he frequented, as if ſuch things were the miniſters and helps, of his very chiefeſt faults and misbehauiors.

For concluſion, riches haue euer beene in ſo bad reputation; that they haue beene called brambles, flames, and burning coales. See how they make inſolent people arrogant, ſpightfull, beaſtly, negligent, diſdainfull, fooles, melancholie, ſolitary and hateful: yee ſhall not finde one alone, but doubteth of their ſeruice, as being baits and nouriſhments to al vnhappie works. Hence it came that *Pliny* ſaide, treaſures hid by nature for our profit, doe commonly ſtifle vs, and plunge vs in the deapth of all miſchances. So was *Zeno* wont to ſay, that the goodes of the worlde did more hurt then helpe: which was the cauſe that made *Crates* the *Thebane*, paſſing one day from his countrey of *Athens*, to followe the ſtudie of Philoſophy, to throw all the golde and ſiluer he had about him into the ſea, imagining, that vertue and riches coulde neuer partake togither: the ſame ſpeeches were likewiſe confirmed by *Bias*, *Plato*, and manie

other wiſe Philoſophers.

But what need I ſpend time in producing ſo many witneſſes: when the holy mouth of the Creatour hath ſaid: that ſooner ſhall the cable of a ſhippe enter the eie of a needle to ſow withal, then can a rich man into the kingdome of heauen. He ſpake it, who (all his life time) diſtributed and ſpent his faculties on the poore. But the Pagan that inuented the fiction (in truth very ingenious) how *Iupiter* ſurprized with the maruellous and exceeding beauty of *Danae*, conuerted himſelfe into a ſhower of golde, falling into the boſome and lap of the Lady, by this meane to haue iouiſſance with his ſo long deſired and purchaſed pray: dooth he not plainely enough giue vs to vnderſtand, that gold is the moſt proper and conuenable thing, wherewith to oppugne and ouerthrowe the chaſtitie of innocent maidens? Yet thinke not, that gold ſerueth only as a cuſtome, to perſecute the modeſty of women withall; but aſſure your ſelues beſide, that it is daily the cauſe of monſtrous treaſons, ſlaughter, and many other deedes of vile exceſſe, which the breuity of time, and feare of offending ye, will not permit me to rehearſe.

Wherefore I will conclude with the good Philoſopher *Poſſidonius*, that riches is the cauſe of infinite euils: which contrariwiſe cannot be ſo ſaid or alleaged, againſt our holy and well aduiſed pouertie, of whom learned *Seneca* ſpeaketh honourably, ſayeng; That the naked by this ſpeciall meane, is out of danger of theeues, and ſuch as are free from money, may in beſieged places liue at eaſe, not dreading the feare of enimies. Much better then (without compariſon)

is

is franke pouertie, then ſuch ſlauiſh riches: ſeeing from pouerty ſpringeth infinite profits and commodities, and from worldly goods, proceedeth nothing but vnhappineſſe.

# For the hard-fauoured face, or fowle Complexion.

*Declamation, 2.*

*That it is better to be fowle than faire.*

WHo knoweth not, how much the deformitie of body and hard fauoured face is to bee eſteemed, principally in wome (for in men it was neuer in ſo great requeſt:) hath neuer conſidered, how many amorous ſparks is dayly to be ſeen, vnder an il-fauoured countenance and badde compoſed body, choicely hid and couered: which in a faire face finely poliſhed, giues often occaſion of ceaſeleſſe flames and cruell paſſions. But the ſtrong and inuincible bulwarke, which the fowle face (not

onely of olde, but likewise in these times) hath erected for it selfe, will encounter the fires of loue that are so damageable. Do ye beleeue (Gentlemen) if faire *Helen* the Greeke, and the gentle *Troian* Sheepheard, had beene hardfauored or counterfeit in personage, that the Greekes would euer haue taken so much paine in pursuing them? Nor had poore *Troy* endured such cruell ruine and destruction, in longe description whereof, so many skilfull wits were wearied and tyred.

And if we shall compare and vnite together, the beawty of the mind with that of the body: shall we not finde a greater number of deformed people, to be more wise and ingenious then the faire and well fourmed? Let *Socrates* be our witnesse, whome the historians and auncient figures represent, to be so ilfauoured as might be: notwithstanding, by the Oracle of *Apollo*, he was acknowledged to be the wisest man of his time. *Phrigian Aesope*, the most excellent fabulist, was in forme of bodie so strange and mishapen, as the verie ouglyest in his time (in comparison of him) might rightly bee resembled to *Narcissus* or *Ganimede*: neuertheless, as each one may read, hee was most rich in vertues, and in spirit (beyond all other) most excellent.

Of great deformitie were the Philosophers, *Zeno* and *Aristotle*, *Empedocles* fowlie composed, and *Galba* a very ougly counterfeit: neuertheless, they al were of maruellous and sweet disposed spirit. Could any impeach the deformity of *Philopaemen*, who after hee was seene to be a good and hardie souldiour: came he not to the dignity of a most valiant captaine? and

was

was hee not reuerenced among his people, for his high & excellent vertues? Conſider (Gentlemen) on ſuch as are of faire and corpulent faſhion, and ye ſhall commonly finde them to be ſicklie, more weake, and leſſe able to trauaile: more ſoft, delicate and effeminate, then the other kind of people. Againe, ye ſhall ſildome times ſee it happen, that in a beautifull body, being of great excellence, chaſtity agreeth in ſelfeſame likelihood: becauſe it is to bee keptwith great difficultie, being by ſo many ſought after ſo earneſtlie.

What ſhall we ſay of ſuch, whoe (not contenting themſelues with nature,) doe daily frame very great complaintes againſt her, making no ſpare of their goods or labour, to reforme (with all endeuor) what ſeemeth beſt to them for faſhion of their bodies: becauſe they be not appropriate or agreeing with their curious appetites? Of ſuch fooles I demaund, ſeeing nature (the moſt carefull and diſcrete mother of all things) hath giuen them what ſhe thought meet and profitable in the form of their bodies: for what cauſe they ſhould be diſpleaſed with her, or imagine her a bad beſtower, who would neuer giue them any part of that folly, which is ſo vainely ſet by and eſteemed of by euery one? Nature giues not to her friendes, the things that may quickly be waſted by ſickneſſe, or ouerthrowne by the courſe of age: therefore true liberalitie is knowne, by the firme and long continuance of the gift beſtowen vponany one: and what ſee ye of leſſe permanence then beawty?

Conſider, how it hath headlong throwne downe yong people, into ſecret greefes and perillous daun-

gers, and allured them to ſuch hatefull ſins: as right happie might he count himſelfe, that coulde eſcape them with his honor vnſtained. Contrariwiſe, note the good and profit enſuing by deformitie, when all they in generall, that of olde time haue beene, & yet at this day are ſtudious in chaſtitie, doe openly confeſſe, as nothing hath like force in them, to tame and check the pricks of the fleſh, neither long watchings, greeuous diſciplines, or continuall faſtinges; as one only looke vpon an il-fauoured and counterfeit perſon. Hence enſueth that, which is vſed as a common prouerbe, concerning a very fowle deformed woman: that ſhee ſerueth as a good receipt and ſoueraigne remedy, againſt fleſhly tentations.

O ſacred and pretious deformity, deerly loued of chaſtitie, free from all ſcandalous daungers, & a firme rampart againſt all amorous aſſaults, I perceiue that by thy meanes, company keeping is the eaſier to bee allowed, for thou takeſt from them all greefes & annoiances: chaſing from thy ſocietie all wicked ſuſpitions, as a very ſpeciall remedy againſt deſperate iealouſie. O that I coulde finde wordes worthy thy praiſes and deſerts, whence proceedeth infinit good and treaſure, which with great ſhame hath beene (by the ignorant) deſpiſed and blamed. O what affection I haue to perſwade my friends, how they ſhoulde know (henceforth) to adorne and embeliſh themſelues, with the beawtie that for euer endureth: and not to depart therewith from among vs, either drinking, eating, waking, ſleeping or breathing. I meane that beawtie, that keepes vs companye euen to our graue, and leaues vs not till the lateſt gaſpe: that

which

which we may truely call our owne, no way due or attributable to our parents. Gaine-say me who shal, I will rest my selfe on this opinion, that much better is it to be adorned with such a colour, then to trust or repose only in borrowed corporall beauty, which so easilie corrupteth, euen by the least touch of any feuer that may come vpon vs.

I remember a yong maiden of *Perigourd*, who perceiuing her beauty to be a very great, suspitious, and capitall enimie to her good fame, and that in regard thereof, sh ewas daily required and solicited by many yong yoonkers: her owne selfe with a rasour, or some piece of siluer made sharpe for the purpose, so disfigured her faire face, that her two cheekes, which seemed before like roses or shining Carbuncles, conteyned nothing at all of their former and naturall beawty. Like act did many wise, well learned Damosels, and holy virgines of the Primitiue church, of whom especiall memory is made among Christians at this day.

What say ye of our Courtezans? whom God (by his especiall grace) hauing not giuen the gift, to bee the faireſt of all other: howe daily they cease not to inuent, newe and strange manners of paintinges, to counterfeit and disguise their age and first naturall shape: with false haires, Spanish white, *Pomades*, *Targon*, distilled waters, braicd drugs, Oyles, Powders, and others follies too long to be recounted. Oftentimes they shaue or burne their artificiall haire, and then againe, rub slick, chafe and washe themselues, only to seeme faire: yet notwithstanding, looke on them at night or in the morning, and ye shall finde

them more deformed than before: but what enſueth ſoone after vppon this goodly induſtry? Sinne, Death, and the anger of God.

Now then, deſire this feigned faire beawty whoe will, and ſuch as beſt thinke themſelues worthy of it: for I hold moſt firmely, that it is better to hate & flie it, then to wiſh or affect it, ſeeing nothing procedeth thereof, but pride, ouer-weening and vaine-glorie, as alſo the moſte miſhapen horned creatures of the world. Neuer was I of any other minde, ſince the time I had power of reaſon, to diſcerne and knowe truth from falſhood, but that deformed people deſerued more praiſe then the beawtifull, nor is it without cauſe, or diſagreeing with beſt ſenſe, conſidering ſuch as are hard fauoured, are commonly chaſt, humble, ingenious, holy, and haue euer ſome ſweete appearance of moſt commendable grace.

But for them that boaſt of beautie, I leaue to you the conſideration of their behauiour, which is often times ſo counterfeit, as nothing can be ſaide to agree leſſe with nature. You ſhall ſee them of lofty countenance, inconſtant demeanour, wandring lookes, bold pace, and like language: nowe iudge at your pleaſure what ye conceiue of them. Conclude then will I, that it is much better to be fowle than faire, & let no aduerſary party intrude himſelfe to replie againſt my ſpeeches, for I am both ſtoutlie determined, and ſufficientlie furniſhed, to make him anſwer.

Had I no more but the teſtimony of *Theophraſtus*, who hath left vs in writing, that bodily beawtye is nothing elſe but ſecret deceit: And he that will not heere with content himſelfe, to him let me produce

the

the aduiſe of, *Theocritus*: that beawty is an vnknown detriment.

Shall we then be ſo vnwiſe and ſottiſh, that (euen at the firſt ſight) wee will purſue our owne euils and misfortunes? more eaſilie embracing moſt perillous and damageable beawtie, then deformitie ten times more auailing and profitable? Would God that fooliſh minde might not abide in any one, but rather, that we all would hate what is ſo vnfit for vs, & from which commeth no goodnes or felicitie.

# For the ignorant.

*Declamation, 3.*

## *That ignorance is better than knowledge.*

THe more I thinke heereon, the more I reſolue and reſt in this opinion, that it is better to haue no knowledge in letters, then to be expert or skilfull therein: conſidering, that ſuch as haue conſumed the more part of their age in the ſtudy of ſciences, haue in the ende repented themſelues thereof, and haue oftentimes found ve-

ry euill succesſe thereby.

*Valerius* the great, writing of *Cicero* (who by good right deſerued to be called, not only the father of eloquence, but euen the fountaine of all excellent lerning) ſaith, that in his latter years, he conceiued ſuch an hatred againſt letters, as if they had beene the cauſe of his ſo many greefes and trauailes. The Emperour *Licinius*, *Valentinianus*, *Heraclides*, *Licianus* and *Philowides* of *Malta*, haue openlie tearmed the skill in letters; ſometime to be a publique plague, & ſometime a common poiſon to men. And I haue found written in many good Authors, that hee which couets knowledge, couets vexation, & that from great experience, enſueth (oftentimes) the greateſt daunger. Likewiſe it is certaine, that all hereſies, as well ancient as moderne, came from men of knowledge: & cõtrariwiſe, that in people eſteemed idiots, or men of little knowledge, haue beene vſually noted expreſſe ſignes of vertuous workes and good examples.

I highly commend the order among the *Lucanes*, that no one profeſſing capacity of letters, or eſteemed learned, may obtaine any office, or ſit as a Magiſtrate in their parlement: for they ſtande in feare, leaſt theſe lettered men (by their great knowledge, which makes them preſume ſo much on their perſons) ſhould trouble the good order and tranquillity of their common wealth. Nor may this be reckoned but to very good purpoſe, if we would well conſider their inſolencie, who vnder ſhaddow of probation in a colledge, would haue euery one ſtand bounden or beholding to them, and thinke vnder colour of

their

their faire allegations, with interpretations (God wots) crooked enough sometime, to ouerthrow the best naturall sence in the worlde, and they of [illegible] ought to be aboue all onely heard, and listened to. Some of them there be, that (like to *Mydas*) confound in their obstinate opinions and stiffe-necked conceits, all things whatsoeuer they take in hand.

I cannot imagine, to what ende are auaileable these men so highly learned, who (in honor of their followers) are called fine, polished, curious and ingenious wits. For if they might serue to gouerne any publique cause; how many nations are seene, without the knowledge of lawes imperiall, or of Stoical, or Peripapetical philosophy, so to gouerne & entertaine themselues, that they out-goe al auncient Cõmon weales.

To thinke that they may serue for the art military, I dare boldly witnesse thus much vnto ye, that I haue knowne more then one or two Gentlemen, and captains well lettered, who (by the helpe of their books) haue laboured and busied themselues, to point out a field, leuy an armie, put men in arraie, and furnishe their squadrons; which practise neuer returned them any honor. For in truth in matter of warre, we daily behold to happen incident nouelties, and vnaccustomed stratagems, which neuer before were registred, or put in vse, by the very skilfullest writers in times past. Howe can wee then with reason affirme, the bookes of *Frontinus* or *Vegetius*, to be profitable for the art of warre? In my conceit, the good iudgment of a Captaine, ioyned with his long vse and experience in these matters; is sufficient enough for him,

without troubling him to turne ouer bookes of the Art militarie.

That theſe lettered people are meet to guide a houſe, or gouerne a houſhold (which the Philoſophers called *Oeconomia*) howe can I agree thereto? when at this day is to be noted, both heere and elſewhere; how many good and honeſt mothers of families, who neuer in their liues ſtudied in any Vniuerſitie, yet both haue and doe well order their houſes, & guide their houſhold? yea, aboue one or two hundred women for example, whoe (no diſpleaſure to *Ariſtotle* or *Xenophon*) may learnedly reade them a Lecture, and turne them confuſedly out of theyr houſhold catalogue: ſo good and right a courſe doe they carry in theſe cauſes. And I doe not doubt, but if thoſe Philoſophers or Oeconomikes of times paſt, were at this daie preſent to ſee, how theſe huſwiues gouerne and content each one: themſelues would auouch, that they might learne of them new precepts & inſtructions, that better would become their faire bookes and volumes.

May it pleaſe ye that I ſhew ye, how theſe expert fellowes in letters, euen as by another *Cyrces*, are tranſformed, and depriued of the greater part of their naturall power? Finde me out a yong man, luſtie and brauely diſpoſed of perſon, affable, endued and garniſhed with all ſuch things, as are beſt beſeeming his age: let him follow the ſtudie of letters, ye ſhall find him in ſhort time vnluſty, louttiſh, vnapt to al things, and as little while (for conference) can he tarry from his booke, as can the fiſh out of the water.

I pray ye note the lookes of poore Students, how

ſad

ſad they are, melancholy, grim, dreadfull, langui-
ing, humorous and heauie, in breefe, the very neereſt portrait to a deadly counterfeit, or a long dried anatomie. And as for their complexions, they are the hardeſt in choiſe that can bee amongſt men: euer they are ſuſpitious of ſome euill, ſo bad they are thē-ſelues, proud, preſumptuous, deſpiſing all honeſt companies, mortall enimies to the ſo noble & ſweete ſexe feminine, vaunters to the vttermoſt, and frantique inuenters of tales, trifles & inuentions. Which Saint *Paule* diuinely foreſeeing, admoniſhed vs, not to be wiſe, but ſoberly minded: fearing, leaſt by ouer-plunging our ſelues in the depth of humane doctrines, we ſhould fall into farre greater perils & dangers: therefore he counſels vs, not to ſeeke after high and difficult matters, but to abide in feare, without paſſing the bounds of obedience.

Likewiſe, did not he ſhew himſelfe, to haue lefte and deſpiſed all litterature and worldly knowledge, after hee had gotten the true knowledge of GOD, when he ſaid: nothing was more to be deſired, then well to know his maiſter crucified? That he was not come to preach, garniſhed with humane wiſdome, or rhethoricall cunning? And that the wiſdome of this world, was nothing elſe but follie before God? And that it did nothing elſe but puffe vppe the heartes of men? And that whoſoeuer ſought after things ouer high, ſhould finde themſelues ſhut quite out of glorie? And theſe words agree with the ſaying of Eccleſiaſticus: that wee ſhould ſeeke after nothing, which ſurmounteth the capacity of our ſpirit. To proue the ſame, hath not G[illegible] the mouth of [illegible]

Prophet; to destroy the wisedome of the wise, and to reproue the prudence of the skilfull?

What shall let me from beleeuing, that the wisedome of this world, was the inuention of the enimy, whom our elders called *Dæmon*: seeing the word *Dæmon*, signifieth wise and learned? This was hee that promised to poore *Adam* (so easie to be deceiued,) the knowledge of good and euill, if he woulde but taste of the fruit which God had forbidden him. *Plato* rehearseth to this purpose, that an euill spirit named *Thendas*, was the first inuenter of Sciences: & hence it followeth (as I thinke) that we see so fewe learned men, but some of them are wicked, seditious, enuying the glory one of another, lurking deceiuers, and cruell reuengers: which though it be not doone by armes in field like men, yet haue they the meanes of performing the same, in Comedies, beastly Satyres, too sharpe and biting verses, cruell Iambicks, & furious Epigrames.

I woulde willinglie demaund of such, as make doubt of the disprofit and slender value of letters: if they were of such price and esteeme as they make them to be; our great Lords, who are (as euery one perceiueth) very curious of the most faire and pretious things in the worlde: woulde they endure such dearth in their houses? Why doth not learning make them so rich & magnificent, as other temporal goods doe? And were it so greatly profitable for youth, as also such an honest recreation for age: I am ashamed to see, that in our great Cities and Townes, the professors thereof goe from house to house, like such as beggs bread [illegible] truth this is

the

the end of letters followers and fauourers, in these vnhappy and accursed times: not onely to bee beggers, but (beyond al other) to be most miserable and male-content. That this is true, doe but note the very first figure, character, or letter, which wee teache our children in their infancie: is it not the Crosse? beginning with all pouertie, going on with anguishe, trouble and greefe, and ending with like dolorous death?

For example, see what was the ende of *Socrates* & *Anaxagoras*: who by sentence and decree of the Senate of their countreys, were both miserablie poisoned. *Thales* likewise, who died with thirst. *Zeno*, who was slaine by commandement of the *Tyrant Phalaris*. *Anaxarchus*, who was detestably murdered by the commandement of *Nicocreon*. The great Philosopher, and most singular Mathematician *Archimides*, who was slaine by the souldiers of *Marcellus*. And *Pythagoras* likewise, whoe was slaine in companie of three score of his Schollers.

Thinke on the glorious recompence, made to the Philosopher *Plato*; when after his long trauaile for the cause publike, he was (in the end) sold as a slaue by *Dionisius* the Tyrant. *Anacharsis* died suddenlie. *Diodorus* died in despight, because he coulde not resolue a question, which was proposed to him by the Philosopher *Stilpo*. *Aristotle*, when he saw himselfe out of credit with *Alexander*, he drowned himselfe in *Chalcide* in the riuer *Eupyrus*: and *Calisthenes* his scholler was cast forth of the windowes. *Cicero* had his hed and handes cut off, and his toong pulled out: hauing beene before banished from *Rome*, where he sawe his

houſe ruined, his ſo deerly beloued daughter ded before his face, and his wife in the armes of his vtter aduerſary. *Seneca* died a violent and outragious death. *Auerroes* the great commenter of *Ariſtotle*, was broken with a wheele that paſſed ouer his bodie. *Iohannes Scotus*, making his Lecture in *England*, was ſtabbed to death by his ſchollers, with their penkniues.

But leauing theſe auncient matters, and to ſpeake of them of our time: let vs conſider the death of *Hermolaus Barbarus*, who was baniſhed from the Signorie of *Venice*, becauſe without the conſent of them, he had accepted the Patriarches authority of *Aquilea*, he died by a cole, that tooke holde vnder one of his toes. *Domitius Calderinus* died alſo of the plague. The learned counceller or peace-maker, was burned after he was dead, becauſe they coulde not catch him in his life time. *Angelus Politianus* ended his daies, beating his head againſt the walles. *Sauanarola* was burned at *Florence*, by the commandment of Pope *Alexander*. *Peter Lion* of *Spoleta*, was throwne into a well. *Iohannes Tiſierus*, died in an hoſpitall. *Eraſmus* in exile. The French Poet in like manner, by the miſerable and implacable ſute of the court, euen in his oldeſt yeares. The Lord *Iohn Fraunces Pica Mirandula*, was ſlaine by the people of his owne countrey. If I would ſtand to number all, I ſhoulde vndertake one of *Hercules* labours: ſpecially, to recite the miſery of them, that haue beene, and euen nowe are (to theyr paine) glad to go ſeeke their fortune, onely through the cauſe of learning.

Wh[illegible] [illegible]-keeper, a
[illegible]ono-
[illegible]blie,

rablie, and better prouided for in the Courts of princes and great Lordes, then ſhall a man of great wiſedome? It is becauſe they receiue more profit by ſuch fellowes, then they do by curious ſtudents or labourers in letters: the countenance and ſlender ſeruice of whom, makes them in the Court ſo little regarded, as they are but mocked at for euery worde, ſo that if any one of them thinke to aduance himſelfe in company, by pronouncing three poore words of latine: hardly can he haue opened his mouth, but one is ready to call him maiſter of the Towne, or Schoolmaiſter of the Colledge, which are wordes of no more regard (by the report of themſelues that vtter them) then if one ſhould call him poore and miſerable wretch: for that is vnderſtood, without the ſpeaking, as vnder the name of an vnthankefull man, are comprehended all the faults that may be alleaged againſt him.

Did not one make a law, that whoſoeuer ſhoulde ſpeake of letters, ſhould be greeuouſly puniſhed and corrected? And hee that ſhoulde touch a booke, of what ſcience ſoeuer, ſhoulde haue his handes either burnt or cut off: with perticuler forbiddings to euery one (vnder the paine of hanging) no more to vſe paper, inke, pennes, or inke-hornes, with vtter aboliſhing of the artes of impreſſion, cutting, grauing, or other kind of ſtamp, in what manner ſoeuer it ſhould be: to the end, that learning being (by this edict) driuen forth of the ſight and beholding of men, by the ſame meanes might be preuented the vnhappineſſe, that from thence daily ensueth: aſwell through the greeu[illegible] that learning[illegible]lowers ſuffer

in themſelues, as alſo in reſpect of the great daunger and loſſe in thoſe places, where the Academies are aſſembled of learnings ſchollers.

Better it is then to be ignorant then skilfull, better to hate letters, then ſo deerely to cheriſhe and loue them. Moreouer, our poore ignorant people, ſhew not themſelues aſtonied or confounded, of whome (God be praiſed) I ſee a ſufficient competent nũber, and as it were infinite: but they reioice and thanke God in their harts, for the great Fortune happening to them, by reaſon of their ignorance. For they remember, that when good *Socrates* was iudged generally, and held by the Oracle to be wiſe: then himſelfe openly manifeſted to euery one, that it was becauſe he knewe nothing. Likewiſe, they forget not the goodly prouerbe of Saint *Auguſtine*: that the ſimple are lifted on high, and reioice the heauens: but the learned, with their curious leſſons and ſciences, ſhall be ouerthrowne. Laſtly they call to mind, that which was ſo highly ſaid, and reproued to S. *Paule* by *Feſtus* the iudge: that the multitude of Sciences, and deepe knowledge in thinges, oftentimes puts a man beſide himſelfe, and carrieth him quite from all good ſenſe.

# For Blindnesse.

*Declamation, 4.*

## *That it is better to be blinde, then to see cleerely.*

IF we would in breefe, compare the commodities of sight, with the great hurts it brings to men: we should finde on the one side, all voluptuous delights and pleasures, which daily ende in bitternes, alienation of sense, prouocation to enuie, irritation and commotion against the heart: and on the other side we should beholde, the strength of spirit, better imagination, and contemplation of things high and heauenly, with perfection of memorie, which more excellently shewes it selfe to the blinde, then to the cleerest sighted: because that their light (which is the force of mans vnderstanding) is neither heere or there disorderly transported.

Now, that memorie is the most noble part of the hart, it is sufficiently made plaine vnto vs, by the Testimony of *Cicero* in his Orator, where hee calleth it the treasure of wisedome. Also by the honour the Greeke[illegible] gaue vnto it, in naming it the mother

of sapience. Beside this, that so many other persons, knowing themselues to be depriued of naturall memorie; in regard of the estimation they made therof: inuented another, called artificiall, with very delicate and pretious oyles, sundry emplaisters, sirrops and drugs, fetcht from very farre countries.

That the blinde are of farre better apprehension and imagination, then the sharpest sighted: it is too euident vnto vs, if we woulde consider, that the powers of the soule are in them more equallye assembled: withall, that they haue this speciall prerogatiue, of not beholding so many deformed and dishonest actions, which are daily to be seen in this world, whereby their spirit might be alienated or turned, from contemplation of high and heauenly matters.

First of all, when a blinde man is led by his little lad along the streets, he is free from beholding a multitude of counterfeited monsters: people but halfe made by nature, a thousand toyes on their heades, their bellies al buttons, holding vppe their noses and chins like puppets, with other such like vaine heads, so misnapen and deformed, as *Octauianus Augustus* would call, the very iestes and mocketies of Nature. He is free from seeing so many troubled with palsies, leprosies, dropsies, goutes, falling eaches, impotent with botches, biles, scans, blaines, scurffes, and such like.

What shall I say of the graces, that blindnes brings to her children? not suffering them to take one only greefe of molestation; but gives them leaure and commoditie [illegible]